Mennonite Research Journal

Vol. II JANUARY 1961 No. 1

A God Planned Exodus

Ira D. Landis

In the Name of the God of Abraham, Isaac and Jacob, the Name of the Jesus Christ of our Forefathers and the Name of the Holy Ghost, the Sanctifier of their believing children, I greet you.

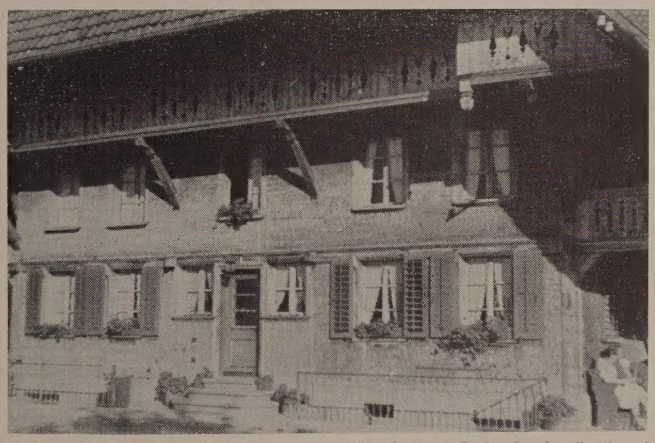
This Anniversary is a rare occasion that comes to most, only once in a life time. Few were here in 1910[1] and even if the world stands, few of you will be here in 2010. This was an Exodus in volume far greater than the Saxon Invasion of England and in importance to us, Pennsylvania, U.S.A. and the world, is comparable to the Israelitish Exodus out of Egypt.

Breathes there a man with soul so dead,
Who never to himself hath said
This is my own, my native land —Scott

This is the land of my better half. Martin E. Ressler wanted a Martin to sing when he sleeps, but that would have done me no good. I was a lover of good books, so I married one. And after 37 years I can assure you, that next to the Bible, it is the best Book in the whole world. This to many others hereon and far removed, both living and dead, at some time have called this also their native land.

Why should we know more about the Pinta, Nina and Santa Maria and the Mayflower than the Welcome and Mary Hope? There is no excuse for this.

God prepared our forefathers for leaving the Fatherland on the Roof of Europe, most wonderful Switzerland, by severe persecution.[2] In the Palatinate and elsewhere down the Rhine, for a few years to two generations, they most gladly were ready.[3] I—Increasing excessive taxes by those electors, who nine times changed the religions of the Palatinate, were always to the detriment of the Mennonites. There were also other conditions which became unbearable.



Brackbill Home, Emmenthal, Switerland "with the hole in the door" Cf p. 3

II—Devastating wars. Two thousand of their greatest cities, market towns and villages were completely razed. No parallel is found in the history of the world for savage brutality and atrocities perpetrated by the French under Louis XIV: "Seek the people in the country, capable of setting fire to their houses at night in order that places too remote to be reached by troops might nevertheless submit through fear to the levy of contributions."[5]

III—No free land nor religion. The Peace of Westphalia (1648) helped the Lutherans, Catholics and Reformed but the Mennonites never.[6]

IV—The hard winter of 1708-09 was almost unendurable. Birds, animals and vegetables as well as man were reduced in numbers and vitality.[7]

God also prepared their deliverers, for He knows the end from the beginning. I—The Swiss Mennonite persecution, uprooting our fathers from their marvellous Homeland, had stirred the Protestant world. The Swiss had their Täufer Kammer organized.[7a] By January 4, 1659 the Dutch Relief Fund for Foreign Needs in the Religious Liberty-loving nation of Holland served our forefathers so admirably in 1672 in Switzerland, 1690 and 1692 in the Palatinate and again in 1710 and after. They had a Conference at Amsterdam February 24, 1710 for aid to the persecuted up the Rhine.

II—The Revocation of the Edict of Nantes, October 18, 1685, by "the most Christian King," Louis XIV: He reigned longer than any monarch of history and yet his title was the basest irony. This Edict was in France since May 2, 1598,[8] confirming one of 1577. As a result France rid themselves of the most industrious, the most intelligent and the most religious, variously estimated at 400,000 to a million. Some fled to the Palatinate and in revenge Louis XIV literally burned up this fair land.[9] The Letorts, Ferrees, LeFevres, Bushongs, Dillers etal were of French Huguenot origin.

III—Queen Anne remembered that "some of our Bishops were sent to the Tower in the last Reign" of her Catholic father, James II. She also recalled that in twenty years the country had lost 40,000 adults in war, time and property. She felt that Matthew 25 should be applied and she did (1702-1714).[10]

IV—William Penn (1644-1718) was a son of "Sir William, Captain, at the yeares of 21; Rear-Admiral of Ireland at 23; Vice-Admiral of Ireland at 25; Admiral to the Streights at 29; Vice-Admiral of England at 31 and General in the first Dutch Warres at 32. In Parliament in 1655; made Commissioner of the Admiralty and Navy; Governor of the Town and Fort of King-sail; Vice-Admiral of Munster and a Member of that Provincial Counseill and was Great Captain Commander under his Royall Highnesse in a successful fight against the Dutch fleet. Employed in the Navy till 1669, but took leave of the Sea earlier. Buried in Wanstead in Essex, Sept. 16, 1670, 49 years and 4 months old." Admiral Penn was a Presbyterian under Cromwell and an Episcopalian under the Stuarts. The return of the Stuarts was the fortune of Admiral Penn, for he became Captain General of the Fleet. He victoriously served both Cromwell and Charles II, adding Jamaica (1655) to the British Crown. His wife was Margaret Jasper, a daughter of John Jasper, a Rotterdam representative of a London commercial house. While the English deny it, she could have been of Dutch extraction. At least, Margaret knew considerably of the nonresistant Mennonites, across the North Sea.

Their son, William, with a military and commercial heritage, was born Oct. 14, 1644 near Tower Hill in London. At the age of four, a Stuart King died beneath the axe at Whitehall. He was under the Protectorate atmosphere of Cromwell and the Puritans until 16 years of age. With a "doctrinal hurricane, a theological cloud burst, a Religious Babel" in England, he read **Sparkles of Glory** by Saltmarsh, the most talked of book of the day. Then Thomas Lowe preached and converted William to the Quakerism of George Fox (1642-1691). He is expelled from Oxford, because of his Quakerism and sent to Paris by his father, so that he will ever forget it, but he was the man with the principle of the Prince of Peace forever.

Admiral William Penn's back pay and favors rendered, had accumulated a credit of £16,000 with the Crown. At his father's early death, this became the property of peace-loving, nonresistant William. His father knew about this land and young William obtained the grant. Thus as Pennypacker claims: "To the spread of the Mennonite teachings in England, we therefore owe the origin of the Quakers and the settlement of Pennsylvania."[11]

William Penn spent but three years on two visits in the Colony. He wanted to call it, Sylvania, and much to his dissent, Penn was added thereto. He makes another trip up the Rhine, (1695), this time as a propagandist to invite the

(Continued on Page 12, Col. 1)

The Anniversay, September 30 - October 2, 1960

Two hundred and fifty years after a handful of Mennonite refugees from the Palatinate, Germany, arrived in Lancaster County for the first permanent white men's settlement so far inland in USA, this Anniversary was observed in a religious fashion at the Brick Mennonite Meetinghouse near the centre of the original settlement. The day closed with a shower, but the atmosphere was refreshing. The local committees were prepared as Minutemen for the occasion.

J. Paul Graybill was in the Chair for the first evening service. Jacob T. Harnish read Heb. 6:1-9; Psa. 1:1-6; II Pet. 1:3-11 and Micah 6:8 and implored God's Providential blessing upon these remiscences and dedications. He grew up in Byerland and at 30 in 1909 he moved along the Beaver Valley Pike. Here he reared eleven children on a farm in the original Hans Herr (2nd) Tract. He helped to cradle wheat as a boy. He recalled John B. Harnish's German preaching, the Singing Table and early, Henry B. Herr and Milton Hershey as the only choristers at the Brick.

Irvin B. Horst in speaking of the Anabaptist origins delineated the Swiss Brethren movement: (1) an entity; (2) a revival of religion; (3) the name was a misnomer; (4) urge from Zwingli and not Andreas Carlstadt and John of Leyden; (5) concept of church: earnest believers, where State had no jurisdiction; (6) a spiritual church, but not a Kirche; (7) high order of Christian living and a remarkable sense of missions. (1) The Dutch first followed Luther through Melchior Hoffman; (2) had a phenominal growth; (3) early followed Christ not the later cultural tradition; (4) a believers' Church, renouncing Catholicism; (5) by late 16th century, conservative Mennonitism lost out; (6) in 17th century, growth and expansion in literary, charitable and relief fields.

Saturday overhead could not have been better. James H. Hess opened with Deut. 26:1-11.

H. S. Bender spoke of the 50 years prior to sailing for America speaking of their sufferings in Switzerland and down the Rhine with the mercies offered by Holland Relief Committee, Frederick I etal.

Ira D. Landis spoke of the preparation of the forefathers to leave and of their deliverers to get them to a new land. The London letter, Chalkley's Dairy and their settlement here (1710-1743), with an appraisal of the founding fathers.

The Tour in the afternoon was enjoyed by 150, mostly adults. The Strasburg-Lampeter School District furnished three commodious busses. Parke Harnish, Henry Breneman and Richard Forry were the drivers. We started at the Hans Herr house, observing this architecture of a former day. The marker of our Society for the House was unveiled. The Hans Tschantz Cemetery was then visited. This was adorned in a new dress by the painstaking efforts of Clarence H. Harnish and the Brick Youth Group. This, near the Pequea, was the God's Acre for early Tschantzes, Mylins, Kendigs, Millers, Bowmans and Witmers.

The Boyerland Meetinghouse built cir 1755 in Pequea Township was visited, and all but the loft for the children was inspected. This is now on the farm where first built, but a quarter mile from the spot. The second movement of this old Meetinghouse from Linestown was done by interested brethren in 1949.

Postlethwaite's where the first Court was held and the first jail built, was our next stop and on over to Indiantown, Manor Township, where peace was established by councilling with the Indians.

The John D. Ripple House along the Millersville Pike was first built by Abraham Herr, son of Hans between 1821 -1825, on the same pattern as the father's on the Hans Herr Drive. This has a cellar twice the depth of an ordinary cellar, regardless of age. This house has been remarkably restored and preserved. This was in the Abraham Herr line until Mr. Ripple's father purchased it from the Beckers.

On the James G. Noll farm is a buttonwood tree that could have been growing when Hans Herr arrived. It is 105 feet high, 27½ feet in circumerence with 145 feet spread, and a low limb is 85 feet in length. The root system is spread twice as far.

The Salunga Mission Board Headquarters and Library Centre were the next interests. The Christian E. Charles Theological Library of 30,000 volumes were scanned without reading all of them. The Historical Library of 6,000 and almost 300 Archives boxes also aroused considerable interest.

The Landisville Meetinghouse, home of Herman Long until his death in 1773, was first patented to him on December 21, 1737 (Long Gen. 203) and given to the Landisville Mennonist congregation in 1787. The date of erection is given as 1740. It was used as a dwelling and meetinghouse until 1790. Then we returned to the Brick Meetinghouse for a real meal served by the sisters of the congregation who know so well the hows of dietetics, satisfying and well balanced.

On Saturday evening James M. Shank read from I Peter 2:11-21 and characterized these 250 years as the most comfortable in our heritage. Then five brethren, four of whom were descendants of the pioneers described, brought forth vividly their place and mark in history.

Sunday morning, as rare as a day in June, opened by an appropriate selection by Emory H. Herr. The Superintendents, Roy H. Risser and Henry B. Leaman, were in charge of this the oldest school in the Lancaster Mennonite Conference and the former led the devotions by reading the Sunday School Lesson, Psa. 8. The Youth and Adult Classes remained in the Auditorium, the rest retired to individual class rooms as usual.

Clarence Y. Fretz opened the worship service with Psa. 78:1-8 and 102:25-28. Those who do not learn from history are doomed for repeated mistakes. H. S. Bender then spoke from Heb. 12:1, 2 giving an inspiring, practical, informative message in the frame work of our past. The Anabaptists believed that the Gospel was for all people and were strictly Biblicists. They believed that the Jewish ritual was strictly outmoded. Their securty was in the Unseen God. We not only in the past but today are surrounded by a great cloud of witnesses to the Truth of God's Word.

In the afternoon Moses G. Gehman out of his rich experiences, as one of our veterans, used Deut. 32:7; Isa. 41:22; Job 8:8; Deut. 34:22; Psa. 77:5; 143:5; 44:1 and Eccles. 7:10. Irvin B. Horst spoke of Nonresistance in the American Colonies, mostly prior to the Revolutionary War. Menno Simons said, "This despised doctrine is not of us." Ironically the fiercest world wars in Christendom occurred in the Christian West. Nonconformity and nonresistance stand or fall together.

J. Paul Graybill gave a thoughtful, thought-provoking analysis of nonconformity in 250 years. He clearly pictured the mark of nonconformity in attire was present with them when they entered our shores. It was not Quaker but even Barclay declared that theirs was from the Mennonites. He showed some schisms were due to strictness and others to liberality. He challenged us by (1) Regulations or none?; (2) I Tim. 2:9; and (3) Conference Government or one man ruler?

The last session began with the reading of Psa. 68:27, 28 by C. Mylin Shenk. Clarence Y. Fretz used I Pet. 4:10 and I Cor. 10:3 and then spoke of the thrift of our forefathers, their fidelity, washing the saints' feet, helpfulness, strong Apostolic Church loyalty and a leadership, drawn from the laity.

David N. Thomas based his message on Rom. 4:21. "The preservation of the past needs assurance of the present if the future is to benefit." (Chr Economics, early 1960). Warm enthusiasm is in today's lapsing world, activated by a turning to creed and confession. Where there is a worship only, we have lost our power. We need to be evangelical in holding truth and evangelistic in enlarging the Church. "I Will Be True To Thee" was then sung.

The half of the evening offering will be used to help the Holland brethren in Pingjum, Friesland, to build a new Meetinghouse, where Menno Simons started his preaching career.

A consecration service followed, as we climaxed the Anniversary of the victory of 250 years ago, a link in the chain with the past and more power to project it into the distant future.

The Historical Display Room, arranged by Earl B. Groff and Mary Ellen Herr, was much appreciated. The meals and hospitality were abundantly provided by the host congregation. The local congregation did a marvelous job, every speaker was clipped with Pentecostal power and the fellowship of these days will be long remembered.

Benedict Brackbill (1665-1720)

Landis H. Brubaker

Benedict Brackbill, a native of the Emmenthal in the Canton of Berne, Switzerland, lived at the village of Trachselwald. He was born in 1665, baptized at about the age of 24, and ordained a minister in 1699. He was banished from the country twice before 1709, but in each case returned to his family. It is likely that he was preparing to leave the country and take his family with him, when he was taken prisoner in January, 1709. He has left us a letter about his capture and imprisonment.[1]

"In the year 1709, on the 12th of January, the Berne authorities sent seven Provosts to my home with a constable early in the morning; this greatly terrified us that my wife and I tried to hide ourselves. I buried myself under a haystack. They searched every corner of my home. Finally they reached the haystack and struck into it with swords, so that they were aware of my presence therein. Then I crept out, they seized me and questioned me as to my name and whether a minister which I told them and acknowledged this. They thereupon led me to my room; the constable boxed my ears, tied my hands to my back and led me from the house. Thereupon my children began to lament and cried that according to the adage, a heart of stone would have been effected thereby. Yet the provosts were in great glee since they succeeded in arresting me. Thereupon they led me with two other brethren to the city of Berne and brought us to the Jail, during that long and cold winter. There we lay in chains. If we wanted something warm, we must pay dearly for the fuel (wood). After six or seven days, they took us to "the Orphanage." We were now shackled with iron chains. Because the authorities had arrested me, the provosts were given 100 Thaler ($72), which was placed as a tax on my property. After two days, I was again in the Tower, set in a dungeon and fastened with an iron chain. Here I was eighteen weeks. Thereafter with other prisoners, I was led to "the Orphanage." Here with forced labor, we worked from 4 A.M. to 8 P.M. on wool and our diet was bread and water, but in sufficient quantity. This continued for 35 weeks. The remaining ten weeks were easier. The extent of my arrest in Berne was 1 year, 7 month and 7 days.[2] This occurred in the 44th and 45th year of my life."

Benedict Brechbühl
A Native of the Emmenthal

He was a leader on the 1710 Rhine journey. Of 57 persons on this boat, about half who were sick or feeble, were left at Mannheim, March 28. The remaining 28 or 29 came to Nimewegen (Nijmegen) in Holland on April 6. Here all were released by the Dutch authorities at once except Brackbill and two others who were taken before the authorities and released April 9. At Nimewegen they contacted the Mennonite congregation at that place, who gave them help. By May 7, Brackbill's wife and children were out of Switzerland. From this time until 1717, he spent in the interest of the Swiss exiles. He contacted the Dutch Mennonites, and appealed for material help for them. He appealed to the Dutch government officials seeking their help. He traveled extensivly, looking for a place to settle Swiss exiles. He made many journeys to Amsterdam and Rotterdam. Among places open to them were Northern Germany, either in the swamps or places depopulated by the plague and Lithuania, where he visited and was received on his return, by King Frederick I. Here was fertile land, and 62 farms which could be had. He was enthusiastic about this place, the only objection, being the type of houses; but he was promised timber from public lands without charge to build other houses. In spite of his enthusiasm he could interest none of his brethren in this venture. No doubt the hand of God was leading, for today Lithuania is back of the Iron Curtain. Another place that interested him was the East Indies, and the East India Company made overtures to them. During these years none of the Brethren seemed to be interested in America. However in February, 1717, five leaders conferred at Mannheim and decided to come to America. They were Benedict Brackbill, Hans Burkholder, Melchoir Zaller, Hans Rub and Peter Donens. They landed at Philadelphia August 24, 1717 after a twelve-week journey. On September 25, 1717 he bought either 150 or 250 acres of land from John Funk, a part of the original Hans Herr-Martin Kendig tract, John Funk moving to Virginia. His stay in the new home was short. as he died April 27, 1720[3], the first of the church leaders to be taken in death from this settlement. It is said he was a good speaker and a fine singer.[4] By his work in Europe in behalf of the exiles, as well as his labors as a minister, he had endeared himself to his people and his passing was mourned by them. He had three children,[5] a son, Ulrich,[6] and two daughters, Barbara, wife of Jacob Graf (Groff), and Maudlin, wife of Emanuel Herr. His son Ulrich had 530 acres of land adjoining his father's land on the east. Ulrich Brackbill was born in Europe in 1703, was also a minister, and was killed suddenly in an accident while on his way to Philadelphia in 1739[7]. The Strasburg Mennonite Church and Cemetery are located on the northern part of the Brackbill lands.

Benedict Brackbill, like many of our ancestors, was called upon to suffer for his faith. It may be possible that the sufferings of prison life shortened his days on earth, but much of his life was spent in unselfish service for his brethren, May the Lord grant that we may follow his example in that respect.

Footnotes

1. Geschichte der Bernischen Täufer, Ernst Müller, 1895, pp. 273,

2. The statement that the time of his imprisonment was 1 year 7 months and 7 days, I believe should read 1 year, 2 months and 7 days. There are two reasons for this:

1. Adding the total time which he gives at each place of imprisonment gives a few days over 64 weeks. (1 year, 2 months)

2. We are told that on March 18, 1710, he with others was taken direct from the jail, not allowed to contact family or friends, but placed on a boat to sail down the Rhine and go direct to America. (This again is 1 year, 2 months plus 1 week from his capture.)

3. Benedict Brackbill's will written, January 29, 1720, is probated at West Chester, Chester Co. Court House on August 8, 1722. The witnesses were Wendell Bowman and John Haer. Court House Record No. 144

4. Cf M. G. Weaver's History of Lancaster Mennonite Conference (1931) pp. 14, 38; Cf. The Lancaster Mennonite Conference History and Background, 1956, Ira D. Landis, p. 54. He says, "The Bishop of Trachselwald was converted about 1690, ordained about 1700, could fluently converse and write Dutch, German and Swiss, translated Schabaelje, The Wandering Soul, into German, was a sweet singer, a good administrator and laid the foundations deep on his tract, south of the present Strasburg Church, which congregation and community he founded."

5. Cf. Theodore Herr's Hans Herr Genealogy, 903 in loco

6. The writer is a descendant through Ulrich. Cf. Landis Family Book, Section II, p. 242

7. Cf. M. G. Weaver, Ibid, p. 39

Land Values

Of Pennsylvania land values, Lancaster County definitely leads. The highest priced farm, strictly agricultural, was the East Earl Twp. farm of $1855 per acre a decade ago. Today, however, farms will bring $1000 plus in certain areas.

The Norman Nolt Farm of 54 plus acres sold for $1410 per Acre and in the same Earl Twp. area, Christian Good received $1200 per for 37 acres. In East Earl a 50 plus acre farm brought Paul Martin $1104 per and Abram Zeiset's 54 Acres near Weaverland, $1085. On the edge of the Amish-Martinite territory in Manheim Township a 90 Acre farm registered $89,000.

The J. Hoffman Hershey Farms were held in trust amicably since his death, April 11, 1896, a record for Lancaster County's peace loving country folk. Finally with the death of the last child, Mrs. Martha J. Frey at 101, the Hershey land passes into other hands and the Estate is liquidated. With four sales, one private, the record is as follows: July 20, Walnut Tree Farm, 123.24 acres sold for $77,500, bought by Emory H. Herr and Clarence N. Herr, Ronks R. 1, farmers; Sept. 8, Pike Farm, 130.25 acres sold for $44,350, bought by Herbert N. Bowser, Hummelstown, Undertaker; Oct. 12, Golden Spring Farm, 129.87 acres sold for $55,200 bought by Raymond S. Hess, Lititz; Oct. 22, Homestead Farm, 76.87 acres sold for $51,200 bought by J. Harlan Burkhart, Ephrata, Route 2, Farmer; and Oct. 22, the farm adjacent to the home farm, 18.9 acres, sold for $16,400, bought by Samuel L. Zurin, Mt. Joy, Route 2. The Salunga tenant house was sold to Verne Heistand.

None of the lands, although since 1730 in the Hershey hands, now no longer carry that name nor are the 1961 owners heirs. Yet 68.9% are still in the hands of Mennonites, but not one from this area.

Cf. Mennonite Research Journal, Volume, No. 1, p. 3, 4: "He Being Dead, Yet Speaketh."

God Was On Our Side

Ira D. Landis

In 1947, when Pennsylvania Highway 222, southeast of Oregon, Lancaster Co., was cut through a hard limestone hill, it almost financially ruined the contractor. It was a cut of 515 feet and at the deepest point 54½ feet. This placed the bordering three farms well in the air at this point. It was well until October 12, 1960.

Raymond M. Hurst, 18, a twin son of Earl D. and Mary Martin Hurst, was working seed-ground,

ahead of his father. He had an Oliver 54 Utility Tractor, which was used by the family for the first time that day. He was pulling a 28-20 inch Cobey Disk and a LeRoy Plow Co. 14 foot cultipacker. He was travelling "fourth gear, wide open." When he came to the edge of the precipice, he started to turn. Reaching down for the hydraulic, the clutch refused to function until the one front wheel was over the edge. He straightened the front wheels and started down the 40 foot decline. To jump or stop, he couldn't, nor did he think the former advisable. He stood on the axle, at the halfway point, for the rest of the journey. He safely reached the bottom with but a small scratch on his knee and another on the elbow. The front wheels did not take the jar, but the drawbar and hitches could easily be straightened.

He was down with the tractor but "his trailer" was still on the decline. His father saw the tractor was missing and knew not how Raymond would be. Mervin Horst and two motorists were first on the scene. The motorists, seeing the unbelievable, put on the brakes and collided. Mother saw also that one tractor was missing on the field and thought of this first. Then someone came to the buildings, reporting that a tractor went over the bank, but gave no details.

Later Raymond appeared in person, a monument of the mercies of a God at hand, guarding not with angels that save from many a catastrophe unknown to the children of God, but going with Raymond down over, entering the valley of death, but in the shadow (Psa. 23:4).

Raymond was under instruction at the Groffdale Frame Meetinghouse. On Saturday following, his Uncle Joseph Weaver baptized Raymond in a class of six boys and eight girls.[1] He and the family will never forget the Shadow of the Almighty which overshadowed Raymond Hurst on that memorable October 12th experience, when with heavy farm equipment he went over a 40 foot embankment, guarded. It always pays to be a Christian, often in this world, always in the next.

Footnote:

1. The Old Order Mennonite Church baptize their boys at the age of 18 and the girls about 16, after two-three months of catechetical instruction.

The Forty Foot Drop!

But I say unto you, that in Heaven their angels do always behold the face of my Father, which is in Heaven. (Mt. 18:10)

A Christian Literature Inspiration

Chester C. Graybill

The 8th Annual Christian Literature Meeting was held at the Hess Mennonite Church Nov. 5, 6, 1960. This meeting was sponsored by the Library Committee of Lancaster Mennonite Conference. The duties of this Committee is the selection and promotion of good books for the Sunday School libraries of the Conference.

Inspirational messages were given, awakening us to the challenge of the printed page:

1. Books That Live
2. Counteracting Bad Literature
3. Books Every Christian Worker Should Have
4. Sunday School Library—A Requisite to a Full Congregational Program
5. Getting the Best Out of Books
6. "Pilgrim's Progress" and Its Influence to the Christian Church

Speakers: Omar Kurtz, Clarence Y. Fretz and Christian E. Charles.

Books that live reproduce themselves in people. Books contain ideas and ideas are powerful factors in our homes, schools and Christian fellowships. We must publish or perish. Literature can do it. Books that edify and inspire, build Christian character and enable us to communicate to others. If we can instil conviction in people they won't want to leave the church, its doctrine, nor forsake its practices.

The decline of good literature-reading and the tremendous volume of cheap and worthless literature, brings a responsibility to the Christian church to do something about it. While we live in a reading age, people are not reading what we expect them to read. A book with a perverted experience, takes the reader downward, backward and into the underworld. Fifty acres of timber are required for the production of one week's supply of comic books. This in itself is not the greatest loss, when we consider the loss in mental, moral and spiritual growth.

More purposeful guidance could be given to young people's classes, by teachers bringing good books before the young people, and recommending their value to them. Pilgrim's Progress, with its continuous popularity of over 250 years and published in all the major languages of the world, leads the reader to a true view of discipleship. The dangers which beset the Christian are seen in the enemies which threaten his progress Heavenward. We believe that the reading of Pilgrim's Progress can be a means to revitalize our faith and cause us to rededicate our lives to Him who has taken from our hearts the burden of sin and has given us joy and rejoicing in our souls.

A book published in 1960 listing the approved books for use in Sunday School libraries is furnished to each librarian and is likewise available to parents in the home, Christian Day School teachers or Sunday School teachers.

Nelson Landis, Ordained To The Ministry

Ira D. Landis

On one of those marvellous days in September (the 7th), a large assemblage of praying people congregated at the Mellinger Meetinghouse for a rare occasion, the ordination of a minister for its 520 members. Their three ministers prior were David L. Landis, who was ordained Nov. 7, 1911, Elmer G. Martin ordained September 8, 1926 and Harry S. Lefever, ordained July 28, 1943. This was the smallest class in their history of 239 years. Fifteen Lancaster Conference Bishops and many other ordained were present for this solemn service.

Landis Hershey at 9:30 led the congregational singing of "Shine in MY Heart, Lord Jesus," No. 81, "To Thy Pastures Fair and Large, Heav'nly Shepherd, Lead Thy Charge," No. 83, and "The Lord, My Shepherd Is," No. 117.

Noah W. Risser, Dean of the Bishop Board, opened in his apt, comprehensive way: The minister has a high honorable and far reaching mission. He must first be a partaker of the gospel and its power, delivering a message with no uncertain tone. It is very important as to where the minister stands in relation to the Church and in the world. He needs to be directed in the way of the Lord, for of Him he expects his reward, his "Blessed . . . inherit the kingdom prepared for you from the foundation of the world." It needs to be given by the redeemed, who have been changed themselves. We need to be partakers with him, who is hid in Christ in God. If we would all accept Christ, with the testimony we ought to have, throughout the length and breadth of the Church, our progress were much more pronounced. "I say that in the Church some have something that I do not have." He obtained that "something" and later served as Bishop for many years in the conference.

Simon G. Bucher prayed that we might worship in spirit and in truth—and we did!

Lloyd A. Kniss read the appropriate Scripture, Luke 10: 1-20.

Benjamin C. Eshbach brought the challenging message on the minister and his congregation: Do you feel his Presence here? He is in the midst of the churches today (Rev. 1). The minister must be himself sold on the gospel message. He needs the consciousness of the Source of his message. This is the most responsible calling in the human realm. Faithfulness is a vital requisite and God rewards accordingly. The aim of the ministry is two-fold: first make Christ known to the world, and secondly to build up the saints in the faith (II Tim. 4:1-5). Persecution today comes mostly from those who claim to be the children of God. The shepherd protects the sheep from all harm. Sheep follow; wolves do not. The Enemy comes with greater fury to the leadership than the laity. The minister is interested in the Church of tomorrow also. We want the same faith not only as long as we live, but to the future generations. An older Bishop counseled, "A minister should never go into big debt nor expect to make much money." Christ overcame the world, will never leave or forsake his own, to Whom we are eternally responsible. Be faithful to all His demands. We should now live and work that we may present every man perfect in Christ Jesus. We will never hear a "well-done," unless it has been. A Franconia brother once said, "I well remember as a boy in a carriage after the services, Mother remarked, 'Now we must do better. This is too bad that the preacher had to tell us this today.'"

To the laity: Your ministry is endeavoring to lead you to the very gates of Heaven. Criticizing the ministry before the family will be detrimental to them and often eternally.

In testimony: Our ministers are not trained in theological seminaries; therefore each chooses his own course and thus differently, yet we need unity—Amos S. Horst.

The ministry is called, qualified and rewarded by God. We are not pleasing men but God. (Thess. 2:4)—David M. Thomas.

Christ is in the midst of the Church, holding His ministers in His right hand (Rev. 1). We need to remain in that fellowship (Rev. 2). When we depart from the Guide, we too have left our first love (Rev. 2:4). A closer living to the Word of God is vitally neded today.—LeRoy S. Stoltzfus

Isaiah 55:4 is indeed Messianic, but may it be true also of God's gift of the ministry today.—Homer D. Bomberger

We praise the Lord for His leading up to this point.—Harry S. Lefever

The message of encouragement, admonition and warning is always necessary. Consecration will lead to faithfulness, commitment and courage (Acts 26:16-19). I hope that we are all in the Spirit in this ordination.—John H. Buckwalter

The presiding Bishop, Elmer G. Martin, then explained the procedure hitherto. On June 13, a request came from Bro. David L. Landis for a helper. After proper clearance, the votes were taken on Sunday prior, when 32 brethren and sisters entered the Council room. The Brethren, Clyde B. Stoner, Nelson B. Landis and Paul G. Landis were the class. The latter had been ordained in April of 1958 for the Spanish ministry.

Harold K. Book and Martin R. Kraybill took out three books and placed the lot, while Mahlon Zimmerman reads Acts 1:15-26. After an appeal for divine guidance in placing the books, the class took the books beginning on the left. Elmer G. Martin, after finding the slip, gave the charge. The congregation then sang, "Pour Out Thy Spirit From On High," No. 437 and "Fully Surrendered Lord To Thee," from memory. The benediction was pronounced by William M. Strong.

The Landis Family To-day

Nelson B. Landis, born Feb. 26, 1921, is a son of Harry M. Landis and Irene E. Hershey, E. Lampeter farmers. He at least three ways is a descendant of Pre. Benjamin Landis (1697-1781) who served the Mellinger-Stumptown District during and for many years prior to the Revolutionary War. He was a son of pioneer, Jacob (1667-1730) from Steinsfurt, Baden, Germany, of the Hirzel, Zurich, Switzerland, family. He is again a farmer, married, Sept. 11, 1943 to Elizabeth Buchen of Farmersville, a daughter of J. Landis Buchen and Clara W. Rutt. She grew to maturity in the Groffdale congregation. He has served as Sunday School Superintendent and Superintendent of the Summer Bible School for some years. He has a family of three children: Carolyn Marie, now 16, J. Nelson, 12, and J. Michael, 2.

Brother Nelson will be the sixth Landis on the Mellinger Bench: Preacher Benjamin of the eighteenth century (above); Deacon Benjamin who served more than two decades in the middle of the last century; John L. (18655-1914); Sanford B. (1896-1926); and David L., the present senior pastor. With the heritage of many noble predecessors, Bro. Nelson humbly assumes the ministry, but with a praying, spiritual membership supporting him. He, under God's blessing, will have a most fruitful ministry.

Footnotes

1. Fourteen in lot, August 8, 1876, David Buckwalter was ordained. Herald of Truth Sept. 1876 p. 153 and also fourteen when Sanford B. Landis was ordained, November 24, 1896.

2. The following ordinations were at the Mellinger Meetinghouse, since David L. Landis' ordination:

1. Abraham L. Martin Bishop	April 28, 1921
2. Aaron L. Groff Deacon	November 29, 1921
3. Elam S. Stauffer Service in Tanganyika	April 19, 1933

(Continued on Page 9, Col. 2)

In Process

The Historical Society appointed an additional study committee on a site for the Libraries-Archives Building. It was finally decided to place it on the Lancaster Mennonite School farm after the Board of Trustees so graciously offered our choice, gratis. This has been surveyed and in January Leon deValinger, Delaware State Archivist, will meet with the Society to examine the possible locations thereon and give some counsel on layout and construction. Beforehand the present Building Committee of the Society, Lloyd M. Eby, Earl B. Groff, Norman W. Nauman, Daniel D. Wert and the Secretary, planned a trip to Washington, D. C. and a short trip around Lancaster City and probably elsewhere. The Bishop Board has approved the Constitution and By-Laws of the Society and have given us the green light to plan for the building, all further steps, with the Constitution and By-Laws, to be presented to the Spring Conference.

The Associated Historical Societies of Franconia, Virginia and Lancaster have had their sixth meeting with the December 26th session at the Lancaster Mennonite School and have passed on a Constitution and By-Laws of this Association, looked favorably upon by our Bishop Board and to be presented in January to the other Boards. Washington-Franklin Conference also met with us once.

The building will be erected and equipped by the Lancaster Mennonite Conference Historical Society. The rest will then supply materials from their areas and cooperate in the services of these central Archives for the East. All seem quite enthusiastic about this consolidation of our mutual, historical interests.

With a Secretary, Ruth G. Landis, at the Library since Labor Day, we have added index cards for the Mellinger and Hernley Cemetery burials and most of the ordained as found in M. G. Weaver, **Mennonites of Lancaster Conference.** We are typing extensive Cemetery Records and Will Abstracts of Franklin County, (Pennsylvania) which we have been fortunate enough to obtain for filing. This is merely a beginning of what we mean some day to have available at our Archives Centre. With a Secretary at duty, the Library is open five days every week except for snow storms and holidays (all religious and a few national). You are welcome.

Recent Archives Accessions

Clair Bange, Hanover, sent in the cemetery records on Bair's Hanover, Hostetter and the Keagy Farm Cemeteries, which he recently collected.

Henry R. Burkholder donated the 1946 Old Order Mennonite Maps of the farmsteads of the Groffdale Conference members in eastern Lancaster County, Rockingham Co., Virginia, and Elkhart Co., India. The 1960 map of eastern Lancaster County, we had before. He also had the baptismal classes for the year in Lancaster County.

Mrs. Violet Bomberger bequeathed two boxes of magazines, Minutes, etc. of her late husband, Elam M. Bomberger, Mt. Joy.

A copy of Christian Newcomer's 1843 edition Diary has been loaned to us temporarily by Phares B. Gibble, EUB Historian-Genealogist, Pastor Emeritus, of Mt. Gretna.

A copy of Henry Harbaugh's Harfe was donated by Edward Swartzlander.

A Nurnberg 1765 Bible of Michael, (b 1791) and Nancy Seitz was donated by Mr. and Mrs. John B. Seitz, Rohrerstown.

A History of Chester and Delaware Counties(2 volumes), by Rev. anl Mrs. W. Sands Fox, W. Walnut St., Lancaster.

An 1830 Amish letter and five chapters of Amish history by C. Z. Mast, Elverson.

Early Minutes of The Itererant Evangelism Committee, by H. Raymond Charles.

Minutes of The Annual Business Meetings of the Landis Valley Mennonite Church, by Roy B. Erb.

In This Issue

The 250th Anniversary of the first settlement of Lancaster County, held at the Brick Mennonite Meetinghouse, is now history. The scribe's report and four articles herein stream therefrom, with more to follow. Confronting us further are tid-bits of passing time, verbal photographs here and there of those who have accomplished in their way something worthy of note in the present or recent past. The greatest eulogy that Jesus ever gave. "She hath done what she could" (Mk. 14:8), he gave while the person was still living. Few reach the hundred mark, and few as successfully, as Amanda Rider. Few with severe handicaps in life, do produce as cheerfully their witness in time, as Isaac B. Smith. The days of miracles are not past, and not all are "across the water." The year 1960 is now recorded, what changes statistically and of permanence did it drop? For you?

In Passing[1]

We need sun and rain to give the miracle of grand harvests. On the former for the year, August 28th at 94 degrees was the highest and December 23rd at 7 degrees, the lowest. The average temperature is 52.6 degrees and this year the average was 53 degrees. However December at 29.8 was the coldest December on record, except in 1917. The annual average at Ephrata (1888-1930) was 43.86 degrees. The rainfall per month has been (January) 2.23 inches, (February) 4 inches, (March) 2.49 inches, (April) 3.06 inches, (May) 7.89 inches, (June) 2.88 inches, (July) 5.65 inches, (August) 3.95 inches, (September) 8.63 (end of a hurricane), (October) 1.11 inches, (November) 1.84 inches and (December) 2.09 inches. This total of 45.82 inches compares with the average as 4.65 higher. The heaviest rainfall on record was 9.02 inches in November, 1889, and heaviest snowstorms, 42.2 inches in January, 1918. The first killing frost was October 26th. The average is October 9th with earliest, September 11th, 1917, and latest November 6th, 1946. In February we had 9.1 inches of snow and in March 18.9 inches. There were the first traces of snow on October 24 and a few in November, but 15 inches in December, making 43 for the year, 16 inches above average.

1. Furnished by the U. S. Weather Bureau Bureau, Lancaster Office.

This told on the crops harvested. On experimental corn plots, the average was 146.41 bushels, 34 higher than in 1959, compared with a Lancaster County average of 64. Hay may be ½ ton more, but had it not been for rains interfering with the haying, it were higher. In 1959, alfalfa averaged 2.64 and mixed hay 1.72 tons. The barley average of 36 in 1959 was 4-5 bushels better. Wheat at 32 bushels was also almost 37 this year. On potatoes, a 300 average was about 340 bushels. Field crops in 1959 amounted in Lancaster County to $35,000,932, vegetables, $2,000,256 and fruits $616,000. Bigger harvests but somewhat shrunken prices would place the totals for 1960 nearby. Lancaster County leads with 71 bushels again as usual, in corn production for the state yield of 83,000,000 bushels, the largest ever for this state.

Within Our Mission

The Mennonite Information Centre was host to almost sixty sociology students of Drexel and Rutgers Night Schools at LMS Chapel on November 5, under Prof. Arthur A. Powell of Media, Pa., Head of the General Studies Dept. and Prof. Edward B. Schifreen, Haddonfield, N. J., Assistant Professor of Human Relations.

Earl B. Groff, Chairman, welcomed the group. James H. Hess, Chairman of the School Board, introduced them to the Campus on a verbal turnstile. Earl B. Groff then read from Acts 8, followed with prayer by Shem Peachey. A panel on the Mennonite philosophy and way of life was led by Urbane Peachey with the panel of Esther Eby Glass, housewife and author, James M. Shank, Pastor and teacher, Paul G. Landis, Voluntary Service and Missions, David N. Thomas, Bishop and Conference Secretary and Lester B. Wenger, Cost Accountant. The group had lively interest with questions covering a long

(Continued on Page 10, Col. 2)

THE MENNONITE RESEARCH JOURNAL is published quarterly by the Lancaster Mennonite Historical Society: J. Paul Graybill, Chairman; Ira D. Landis, Secretary; Norman W. Nauman, Treasurer; J. Lloyd Gingrich, Chester C. Graybill, Earl B. Groff, Otto J. Miller, Daniel D. Wert, Christian E. Charles and Lloyd M. Eby. This magazine is on a subscription basis of $2.00 per copy. All subscriptions should be sent to Earl B. Groff, Publicity Director and all other correspondence shall be addressed to the Secretary, Bareville, R. 1, Pennsylvania.

Growing Old Gracefully

Ira D. Landis

Christian B. Oberholtzer, 91, now a happy guest at the Oreville Old People's Home was ever a good chorister and a lover of music. He still delights to sing to the enjoyment of some at the Home. As chorister he always chose hymns with a high pitch and plenty of volume. When the Valley Echoes comes, he first turns to the poem on the last page to see whether it could be set to music. If so, he sets music to it, memorizes the words, tunes in without a pitch fork, and lets the sentiments of the author roll out of his heart.

In January, 1959, The Valley Echoes: "My New Year Prayer" was selected for publication:

Dear Master, for this coming year, just one request I bring;
I do not pray for happiness or any earthly thing:
I do not ask to understand the way Thou leadest me,
But this I ask. "Teach me to do the thing that pleaseth Thee."

A quiet lot in life is mine, made up of little things;
Teach me to do as unto Thee the duties each day brings.
Faithful in that which is the least, dear Master, I would be,
Thus making all my daily work, the thing that pleaseth Thee.

I want to please Thee through the year in every word I say:
Dear Master, take these lips of mine and keep them day by day,
From foolish talking, angry words and evil-speaking free:
Teach me, that I may ever speak the thing that pleaseth Thee.

Not only what to do and say, would I be daily taught;
I ask Thee so to cleanse my heart and purify each thought,
That every thought and every wish may pure and holy be:
I want in everything to be, the thing that pleaseth Thee.

I want to know Thy guiding voice, to walk with thee each day;
Dear Master, make me swift to hear and ready to obey;
And thus the year, I now begin, a happy year will be,
If I am seeking just to do the thing that pleaseth Thee.

He took the 6/8, two flat music of "My Lord I'll Go" (Church and Sunday School Hymnal, 507) places Stanza 2 as the Chorus of 1, 4 as the Chorus of 3 and for Stanza 5 chooses the Chorus of "My Lord I'll Go."

Out of the gloom and darkness, into the azure light;
Out of a barren country, Unto my Lord and right.
Father I come to serve thee, heeding my Master's call;
Out of a life of selfishness, into a life for all.

In the February, 1959, Valley Echoes, appears "The Secret":

I met God in the morning,
When the day was at its best,
And His presence came like sunrise,
Like a glory in my breast.

All day long the Presence lingered,
All day long it stayed with me,
And we sailed in perfect calmness,
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed;
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way—
You must seek Him in the morning,
If you want Him through the day.

Again he used 9/8, four flat music, "I Will Sing Of My Redeemer," (161 Gospel Hymns) for 5 and 6 he uses the same strategy with the Chorus of latter:

Sing, oh! sing, of my Redeemer,
With His blood He purchased me,
On the cross He sealed my pardon,
Paid the debt, and made me free.

He wrote his own music to the "Beauty of Autumn,"[1] Lydia M. Edwards, and also "Some Go to Church for Just a Walk"[2] and he especially likes the music to "Would You?."[3]

If Christ should come to visit you
Within your home some day,
Would you throw open wide the door,
Or haste to put away
The magazines you read last night,
The tell-tale marks of sin,
And turn the television off
Before you let Him in?

And so he grows old gracefully!

Footnotes:

1. Valley Echoes, October, 1960
2. Valley Echoes, July, 1960
3. Valley Echoes, August, 1960

The Flowing Pen

WENGER FAMILY HISTORY RECORD, 230 PAGES, DECEMBER 1959, A. M. WENGER

JUDAISM MEETS CHRIST, 77 PP., 1960—ROY KREIDER

FAMILY RECORD OF JOHN AND MARY GOOD, 11 PAGES, 1960, ANNA B. REED, SECRETARY

MICHAEL S. WENGER FAMILY HISTORY, 45 PAGES, 1960, ELI D. WENGER

APPROVED LIST OF LIBRARY BOOKS—LIBRARY COMMITTEE OF LANCASTER MENNONITE CONFERENCE, 1960

GOD LEADS US TO WITNESS AT HOME, 135 PAGES, 1960, A. GRACE WENGER

GLEANINGS OF THE BIBLE LANDS AND HIGH LIGHTS OF EUROPE, 175 PAGES, 1960, ENOS O. STAUFFER. THIS MAGAZINE WAS LAUNCHED IN APRIL.

CHRISTIAN NURTURE OF YOUTH, 158 PP., 1960, ADA Z. BRUNK AND ETHEL Y. METZLER

Of the 37 or more local books and booklets published in 1959 and 1960 of interest to us, others would be the Pennsylvania Dutch Guide Book and the Bicentennial publications of Reamstown and Maytown.

THE JOHN HORSCH HISTORICAL ESSAY CONTEST (1960) INCLUDE:

HIGH SCHOOL CLASS A:

1. MAE REINFORD, HISTORY OF UPPER SKIPPACK MENNONITE CHURCH
2. MIRIAM MEYERS, THE HISTORY OF A MISSION
3. MARY KRATZ, HISTORY OF FRANCONIA MENNONITE CHURCH

HIGH SCHOOL CLASS B:

1. DOROTHY UMBLE, STORY OF CHURCH AT LONG GREEN, MARYLAND
2. DALE UMBLE, ANNA KAUFFMAN — BELOVED AUNT

COLLEGE CLASS I:

SECOND PRIZE: EMMA HORST, MOSES G. HORNING AND OLD ORDER DIVISIONS IN PENNSYLVANIA, PUBLISHED IN APRIL, 1960, MENNONITE HISTORICAL BULLETIN.

There were numerous historical essays, especially on the High School level, that will find their way into our files.

Articles: Origin of the Brethren in Christ Church and Its Later Divisions—Mennonite Quarterly Review, October 1960, pp. 290-307

Statistically Speaking

For our population (1960 census for Lancaster County—278,359), the marriage licenses approved were 1,796 and divorces 370.[1] The former is the highest since 1950 and the latter since 1948. The ratio of divorces to marriages is 1:485[2]. In 1900 there were 1,270 marriages to 71 divorces or 1:17.88. In 1886 the rate was 1:26.7. In 1867-76, there were 253 divorces handed down by the Lancaster Courts. From 1867-81 (fifteen years) there were 405. These 6.45 marriages per thousand population compared with the national average (1958) of 8.3 per. Divorces were 1:1.33 per thousand compared with the national average of 1:2.2[3].

1. Court House figures.

Footnotes

2. With the subtraction of 45,000 of the sects herein, who believe divorce to be unscriptural, this figure were different, certainly under 1:4. By the sects, we mean the communities of the various Mennonite-Amish churches and also the Church of the Brethren.
3. 1960 World Almanac figures, pp. 305, 315.

Hans Burkholder

Paul G. Landis

Hans Burkholder came from the area known as the Canton Berne, Switzerland. In this area in 1693 a decree was issued declaring all sales, transactions, and obligations of the Mennonites to be void, that all males 14 years old and older must register with the military forces, and all who refuse will be considered as Anabaptists or Täufers. The payment for the apprehension of an Anabaptist teacher was $25.00 if a resident, and $50.00, if a foreign teacher. A decree a few weeks later in May declared that these Anabaptists or Mennonites should be closely hunted about Berne and all suspicious persons should be arrested. This led to many arrests. Hans Burkholder was arrested, jailed, and exiled during the years of 1708 to 1717.[1]

The Burkholder Homestead in the Emmenthal

"For the remembrance of my descendants and all my fellow believers, I Hans Burkholder, of Langnau, want to relate what happened to me. I had gone to the mountains called Bluttenreid, (in the Community of Langnau) with my wife and two sons. There a poor man came to us, to whom we gave something to eat. This man subsequently went to Harnag to the authorities and told them that he saw me. Thereupon the bailiff of Trachselwald sent the traitor with a few others to take me prisoner. They came quite early to the hut, in which I was unaware of any danger, and when I noticed the man before the door, I had him supplied with something to eat. Then I was made prisoner and they took me away from my wife and children and led me to the Castle of Trachselwald and placed me in a prison or dungeon, for four days, during which time I was taken sick. Then the bailiff with two provosts brought me on a cart to Berne. There they placed me, sick as I was, in the prison called Ahur. After two days the gentlemen called and questioned me, whereupon I confessed my faith. Then they locked me up in a sparate hole in the Ahur, and there I lay about five weeks, and altogether about seventeen weeks in solitary confinement. Thereupon they led me to another prison called "the Island." Here I lay during the long and cold winter with an unhealthy body, and suffered very much from the intense cold. I was watched so closely that none of my family or any one else could come to me, so that my friends did not know whether I was living or dead. Thereupon, at the beginning of May, 1709, I was brought with all the other prisoners to the hospital, and there too I was kept in such close surveillance that only very few persons could speak to us. We were compelled to work on wool from early morning to late at night, viz.: from four o'clock in the morning until eight o'clock at night, and we got nothing to eat but bread and water. This lasted 35 weeks. Thereafter, for ten weeks, we were treated better. Then the authorities had us conveyed to the ship, viz.: March 18, 1710, with the design to take us to America. The authorities told us that if at any time or by any means we were to return to that country, they would inflict the death penalty on us. Then the Merciful Father has by his strong hand and through the medium of our brethren in Holland, delivered us from our oppressors, as we came to Nimwegen, and came to the town where they had to release us. For this we thank the Almighty God and Father of all mercy, who will not forsake all those who place their confidence in Him, but will cause them to prosper. The whole time of my imprisonment has been about twenty-one months. For in the month of July, 1708, I was taken captive, and on the 18th of May (1710) I was led away from Berne. I will come to a close here."[2]

The threat of the death penalty did not keep Hans Burkholder from returning to Switzerland. Hans seems to have been a leader of the Anabaptists in the affairs with the Berne Government and objected to being exiled. In one instance he seems to have taken things into his own hands.

"On July 9, 1711, his children in company with Uli Gerber, his hired man, as well as the ten children of Peter and Daniel Grim and Christian Neuenschwander armed themselves with pitchforks, sticks and clubs and made stubborn resistance to being thrown out of Switzerland or to being arrested. Burkholder being threatened with being placed in irons, resisted further objections and was put on another vessel at Basel on July 17, 1711. With twelve companions, he took the first opportunity to leave the ship at Breisach."[3]

Hans Burkholder with others was busy with the Holland authorities along with a committee of the exiles in securing their release and in finding a place to locate. He also made numerous contacts in Germany to bring about the possibility of relocating the persecuted Mennonites.[4]

He, with Benedict Brackbill, met at a conference of Mennonites at Mannheim, Germany, in 1717 and urged assistance for the exiled and distressed brethren to come to America. It was decided to call upon the Mennonite brethren in Holland for help in carrying out a project of going to Pennsylvania.

Hans Burkholder came to America in 1717 with his sons, John, Jr., and Jacob. Hans Burkholder bought 200 acres from Martin Kendig in 1729. This was a part of the Hans Herr and Martin Kendig grant from William Penn. In 1734 he bought 250 acres from the Penn heirs for 25 pounds. Some of these tracts were later sold to his sons. These tracts are located in Pequea Township on both sides of the Great Conestoga Road or the Long Lane as it is known today.[5]

Hans Burkholder organized the Mennonite congregation, south of New Danville, then known as the Stumptown Church, later the Stone Church, now New Danville. The grounds were taken, the eastern half from his farm and the western half from the farms of Melchoir Brenneman. This explains why the road turns to the west along these grounds.[6]

Hans Burkholder signed the Dortrecht Confession of Faith along with fifteen other Mennonite farmer-ministers in America in 1725.[7]

The 450 acres he secured are owned and tilled by his lineal descendants, but the male line died out in 1851. The last of the family name, Jacob Burkholder, died August 17, 1851. He left a widow and three daughters. One married Samuel Shenk, one married Witmer Hess, and one married Henry G. Rush who had a son, William B. Rush. The Rushes lived on the original homestead of Hans Burkholder.[8] This is now the McMichael farm.

Hans Burkholder's granddaughter, Barbara, daughter of John, Jr.), married Benjamin Landis in 1784. They were the parents of "Farmer John" Landis, who lived in East Lampeter Township near Mellingers Church.[9]

Footnotes

1. J. C. Burkholder, "Hans Burkholder," **(Gospel Herald,** Feb. 3, 1927), p. 968.

"Historical Data Connected with the Burkholders," **(Report of the First Burkholder Family Reunion,** Sept. 3, 1926), pp. 14, 15.

2. **Geschichte der Bernischen Täufer,** Ernst Miller, 1895, p. 274.

3. J. C. Burkholder, "Hans Burkholder," **(Gospel Herald,** Feb. 3, 1927), p. 968.

4. Ibid.

5. "Hans Burkholder," **(Report of the First Burkholder Family Reunion,** Part II, July 10, 1927), p. 10.

6. Ibid.

7. Ibid.

8. Ibid.

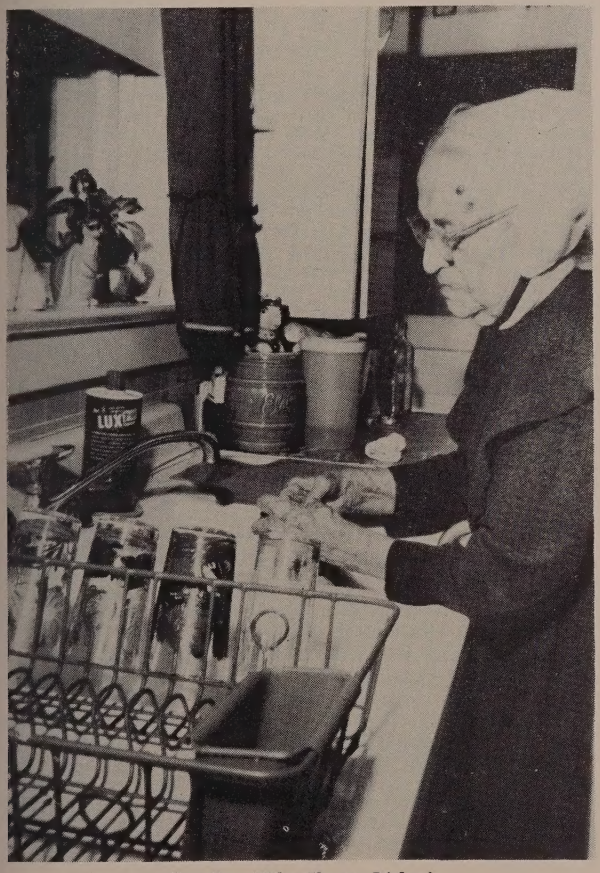
9. Ira D. Landis, **(The Landis Family Book,** Section IV, Aug., 1954), p. 6.

A Mennonite Centenarian![1]

Ira D. Landis

"A Good Old Age" — "A Full Age"[2]

Indeed her "cheek is the map of days outworn,"[3] yet Grandma Rider has grown old gracefully. Passed the century mark, she can converse with a clear mind, wash dishes and hear as keenly as ever. Her eyesight does not permit her to read but she can see all that she needs to see. She has arrived at "a good old age" peacefully.



Grandma Rider Knows Dishes!

She was born January 21, 1860 in the home of Henry Metzger and Fannie Miller on the River Road on "Metzger's Choice," as given by the Penns. Recently this was the Jacob Hoffer Farm. On her mother's side she carries in her veins the blood of strong Mennonite pioneers: Ulrich Longenecker, Melchior Brenneman, etal.[4]

Her mother was the second of fourteen children of David Miller and Anna B. Longenecker. This makes her, whether she wants it or not, related to all the Millers of the Lancaster-Dauphin line for miles around.

She had both German and English in the home, speaking German fluently, when she started her education at the Nissley School (later called Peck's). She obtained the scholastic preparation for life, learning faster than the children today. For, by fifteen in a seven months school term, she was ready "to graduate."

On January 3, 1884, L. B. Brown married her and John B. Rider (May 1, 1885-Nov. 30, 1921), a son of Michael Rider and Elizabeth Brinser (members of the Church of the Brethren). She was a relative of Matthias Brinser, organizer of the "Brinser Folks," of Brethren in Christ extraction.[5]

They started housekeeping in Steelton, where he butchered for four years. Then, because of her obedience to her parents, they moved home, until a brother wanted the home farm. For three years they were on the Three Mile Island in the Susquehanna. At flood time, they had many hair raising experiences. Then they moved to Deacon Abram Martin's Farm near Good's Meetinghouse (now Martin Good's) for three years. Then the Homestead called for them again, where she so charitably cared for her parents and her husband, as long as they lived. There were five children. Surviving are four children, sixteen grandchildren, thirty-three great-grandchildren and one great-great-grandchild.

When the husband was stricken with typhoid fever, both decided to join the Mennonite Church. They were baptized in the mid-nineties by Bishop Martin Rutt at Good's. They were always members at Strickler-Shope, six miles away. She remembered Bishop Nathaniel Shope and the four bishops since, in that District.

They went along with Frank Nissley, a neighbor, and brother of Deacon Joseph. At other times they would drive themselves, which she says was "not very fast." She does not understand, with Diesels flying to and from Middletown incessantly, that people now say "it is the only way to travel." She has not attended church the past five years. When invited to a Banquet, she replied, "If I cannot go to Church, I cannot go to a Banquet or any other place."

She was convinced that hard work hurts no one and when asked what she would do if she had her life to live over again, she would reply, "Oh, yes, I'd do it again." She was quite a shock absorber in the family for the granddaughter said, "She could always overlook and handle trouble quite well!" And in a long life she had plenty, but looking for the silver lining, she could enjoy many happy days in the Lord. She still says, "The Lord has been very good to her."

On her 98th Birthday, Mamie Eisenhauer sent her congratulations. When 100, the American Medical Society presented her a memorial and a bouquet arrived from Hawaii. This fall the ministry was there for her communion and she enjoyed this "Love Feast"-foot washing service. Since winter, her home, that of Mrs. Dale Weaver, a granddaughter, on the Geyer Church Road, Middletown R. 1, has been "a Grand Central Station" with 150 calls marked in the Guest Book within four months.

In rehearsal, "I never thought I'd get this old, but here I am." "I am glad and so grateful that I feel as good as I do." "The Lord has seen fit to give me these years and I am so grateful." It is a real treat for the young people to sing for her and the saints of less experience to fellowship with such a victor.

Her advice to all now is: "Be obedient, know the Scriptures and live by them; be faithful in your church attendance" and she full of years longs "to go home." She has covered the first hundred years, a monument of His mercy, and will still praise Him in witnessing until "the Sun of Righteousness shall arise with health in His Wings" for her.[6]

Footnotes

1. Mrs. Jessie Landis, widow of Judge Charles I. Landis of E. King Street, Lancaster and Miss Annie Hershey, E. Petersburg are both 103.
2. Gen. 15:15—Job 5:26
3. Shakespeare
4. Gerberich's Brenneman Genealogy p. 69
5. Cf. Mennonite Quarterly Review Oct. 1960 issue
6. For materials already published, Cf.
   Middletown Journal, Jan. 21, 1960;
   Youth Christian Companion, Aug. 7, 1960 by Helen Longenecker

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4.	John H. Moseman Service in Tanganyika	April 19, 1933
5.	W. Ray Wenger Service in Tanganyika	November 27, 1937
6.	John H. Buckwalter Deacon	January 14, 1942
7.	Harry S. Lefever Minister	July 28, 1943
8.	Elmer G. Martin Bishop	August 8,1946
9.	Israel D. Rohrer Ministry to the Deaf	September 15, 1949
10.	Paul G. Landis Spanish Ministry	April 1, 1958
11.	M. Hershey Leaman Service in Africa	June 26, 1960

Isaac B. Smith, Last Charter Mission Board Member

Ira D. Landis

Isaac B. Smith, cheerful veteran of the Cross, was born August 13, 1877, in the home of Henry Smith and Leah Bomberger,[1] of good pioneer, Lebanon County, folk. His grandfather, Isaac Smith, was spoken of as "a man of great piety, a consistent member of the Mennonite Church (and with his wife) most excellent worthy people who enjoy the respect of all who know them."[2] His grandmother was Catharine, a daughter of Pre. Michael Gingrich of South Annville[3] Township. He grew up on the North Cornwall Homestead of his father and was educated in the public schools of the Township.

On September 3, 1898, Bishop David Westenberger married Isaac B. and his life consort, Annie Gingrich (Aug. 16, 1877-Mar. 4, 1947) a daughter of Jacob Gingrich and Amanda Knoll, reliable Mennonites of the District. They started farming on the North Cornwall Farm of his father, where he commendably farmed until retirement. They were baptized in the spring of 1899 at the Gingrich Meetinghouse by Bishop David Westenberger. The home was blessed with three children: Stella, wife of C. P. Kettering, Lebanon R. 3; Mabel, wife of Clair J. Hart, Annville R. 1 and Paul H., Lebanon R. 5. Surviving are also six grandchildren and four great-grandchildren.

He served as Sunday School Superintendent at Gingrich from 1935-1948, succeeding Aaron R. Kreider and relinquishing to Wilmer W. Kreider. He passed through the lot before and with Daniel D. Wert.

The Isaac B. Smith's cir 1924

Bro. Smith's interests were Conference-wide and farther. In 1914, Bro Westenberger appointed him as a Charter Member of the Eastern Board of Missions and Charities and he served as long as able. From 1921-1927, he served with Amos H. Hershey and John F. Charles on the Property Committee of the Board and always was active as a member. When incapacitated and made an Honorary member, the last of the Charter members, he asked Elmer Showalter to visit him and tell about the Quarterly and later Bi-Monthly Meetings. In my visits, until almost the last, he manifested an interest in the Minutes, reading them intelligently after their arrival.

He served on the Oreville Old Peoples Home Board, succeeding Jonas Zimmerman in 1925[4] and serving until 1947 when Lester B. Wenger was introduced. In spite of the twenty-five miles intervening, he rendered valuable service by his cheerful disposition and wise counsel.

On June 30, 1927, a belt from a gasoline engine, used in chopping corn, was disengaged and wrapped itself around his left arm, tearing it from its socket. This handicap never soured his spirit, but more suffering was ahead. Due to poor circulation, April 3-30, 1946, he was hospitalized for the removal of two toes and May 30-June 20 (Ibid) for the amputation of the right leg and later it was further trimmed. On June 25, 1947, he writes into his record book: "Today I received my artificial limb." Then on July 26, 1960, the left leg was removed. He had been confined much to his bed for ten years and passed on from the Good Samaritan Hospital, Lebanon. Funeral servicese were held at the Gingrich Meetinghouse with Simon G. Bucher and Sidney Gingrich in charge.

Isaac B. spoke little about other people, but his concern was the work of the Kingdom. In his affliction,[5] he never complained about his Lord's dealings with him, nor the laxity of others. He was always cheerful and all visitors went away with the blessing. This was the real Isaac B. Smith, now rewarded.

Footnotes

1. From Gingrich Cemetery Record, dates on his parents: Henry Smith, Apr. 13, 1847-Oct. 29, 1912, Leah Bomberger, Aug. 12, 1851-Nov. 21, 1935; his grandparents, Isaac Smith, Mar. 3, 1815-Apr. 9, 1885, Catharine Gingrich, Dec. 11, 1819-Mar. 27, 1894; and Samuel Bomberger, Feb. 15, 1821-Mar. 6, 1868, Mattie Stauffer, Aug. 1, 1822-Apr. 1, 1884; on her parents, Jacob Gingrich, Sept. 22, 1851-Aug. 1, 1922, Amanda Knoll, Nov. 16, 1854-May 15, 1928.

2. Biographical Annals of Lebanon Co., 1904, p. 727, 728

3. This seems apparent from Missionary Messenger records.

4. The Mennonite Year Book records analyzed. Other records came from the family and Mary Umberger, his sister-in-law. He himself kept good records from 1940-1956.

5. When his wife passed in 1947, he was disappointed for he hoped he could go first, but he said: "Well, maybe I can soon follow." In the thirteen and one-half years of survival, "he was a patient sufferer and longed to see a better day . . . ever ready to go, when the Lord should call."—Mary Umberger

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range: divorce, labor relations, the ban, excommunication, home life, 4-Hers and Boy Scouts, age of conversion, voluntary church membership, juvenile delinquency, alternate service in lieu of the military, relationship to law, state, elective offices, marriage outside, conversions from the outside, Amish vs Mennonites differentiated in practice, education setup, finances, standards, accreditions, safe social programs, co-educational status, censorship of family reading materials, training of the ministry, etc.

The panel leader summarized: "We believe in the Mennonite Church's emphasis on the Church, with relationships to State, ourselves, others, adult believer's baptism and a spiritual emphasis developing a social conscience in the entire membership."

After dinner, served in the LMS cafeteria, the group toured, in their automobiles, passing Ezra W. Martin Meat Abbattoirs, Locust Grove Mennonite School (since 1939), the High Welding Co., producers of Structural Steel, and stopped at the Miles B. Landis, a Landis Homestead for over 200 years, the Landisville dwelling of Pioneer Herman Long, used for meetinghouse purposes probably from 1740 to 1855, Eastern Board of Missions and Charities Building at Salunga, Mennonite Central Committee Packing Plant at Akron and Ephrata Clothing Center. They were given a real meal in the Martindale-Weaverland congregation in their homes and sent home convinced that it was a day well spent.

Melchoir Brenneman

John K. Brenneman

As many other Anabaptists, Melchoir Brenneman, the exile, felt the heavy hand of cruel persecution upon him in his native Switzerland as he sought to live according to New Testament teachings. The Canton Berne of mountainous Switzerland was his home. His family history extends at least as far as 1479. The family name may stem from the small Swiss village of Brendi or mean "the man from the Brenner"—the Brenner Pass in the Alps between Austria and Italy. One of the most likely theories as to the origin of the name, however, is that it arises from the occupation of a distiller.[1]

Melchoir Brenneman, the exile, was first warned and then finally imprisoned in 1659. How long this continued we do not know for we next learn of him being at Grisheim, Germany, on January 1, 1672, as a refugee. At this time he was 40 years of age. With him was his 35 year-old wife and seven children ranging in age from 15 down to 1½ years. No more is known of him after 1659.[2]

It is one of this family of children in which we are specifically interested. This is the son, who was also named Melchoir, who will be referred to as Melchoir, the pioneer.

Melchoir, the pioneer, was born in 1665 in Canton Berne, Switzerland, according to family tradition. He was a weaver by trade, which was also the occupation of his father. "He was a young man of great energy and intense religious conviction, and became a preacher in the Mennonite Church, serving various communities of refugees . . ."[3]

As a youth he may have seen William Penn during Penn's visit to the Swiss refugees in Germany. At least we know that when persecution came in South Germany, he with his brother Christian came to Penn's new colony in America.

Dr. Gerberich, the author of **The Brenneman History**, believes that they did not arrive until the summer of 1717, in the migration led from Rotterdam by Benedict Brackbill. There is no definite proof of his residence in what is now Lancaster County until 1717 when on November 30 he received a grant of 500 acres. For this grant one English shilling was to be paid yearly.[4] The following year he was assessed for the first time, the amount being four shillings and six pence.

"Melchoir Brenneman's plantation in the Conestoga country was situated just northwest of the land granted to the original Pequea colony in 1710. The village of New Danville is built on a part of Melchoir's holdings, which extended from the Conestoga and Mill Creeks (4 miles south of the city of Lancaster) to the Stone Meetinghouse (New Danville Mennonite) on the other side of New Danville and some distance in the direction of Conestoga Center along the high-road."[5]

The writer's father, "the ninth Brenneman proprietor in direct line of descent"[6], owns part of this land today. The writer himself lives in a mobile home on his land.

Melchoir Brenneman finished his earthly work on January 20, 1737. His final resting place is presumably in an unmarked grave in what is now the New Danville Mennonite Cemetery.

What were the contributions made by this noble pioneer? Never to be minimized is the toil of the settlement of this wilderness. Today many others with me enjoy the results of his labor in the clearing of virgin forest and of settling this area.

A second important contribution was the perpetuation of the ideal of religious freedom which led his father from his native Switzerland to Germany and Melchoir, the pioneer, then to America. May his descendants never forget the great principles involved and the great price paid for that which is our heritage.

His greatest contribution was to the Mennonite Church. For 20 odd years he followed the triple occupations of farming, weaving, and preaching.[7] Martin Weaver in **Mennonites of Lancaster Conference** states that he was a Mennonite bishop but the evidence for this statement is not known. The New Danville Mennonite Church stands on his original land, on the part transferred to his son Christopher, the father of Abraham, of the Virginia Brenneman line. This land was conveyed on July 1, 1755. The New Danville Mennonite Cemetery is on land of the Melchior Brenneman and Hans Burkholder tracts. Everyone, who travels Route 324 will note, that the road makes a bend to pass around this burying ground. Dr. Gerberich refers to the New Danville Church as "the most fitting of monuments to his memory."[8]

I deeply appreciate the heritage of faith which is mine as a descendant of Melchoir Brenneman. I thank God for the faithfulness of all the generations down through the years. "No Mennonite family was more tenacious of its beloved religious faith, which it held to in spite of torture and exile, than the Lanacster County Brennemans. So far as is known, all the children and all but four of the 40 grandchildren of Melchoir Brenneman, the pioneer, lived and died in that faith."[9]

One of the tragedies is the number of Melchoir's descendants who have been lost to the Mennonite Church. Another disturbing factor is that the family has not made more of a contribution to the church, since the time of the pioneer. The forefathers preached to the Indians. Where is our evangelistic zeal to-day?

The past is gone. May we because of our godly heritage, be faithful today to the responsibilities which are ours.

Footnotes

1. Gerberich, Albert, The Brenneman History. Printed by Mennonite Publishing House, 1938. Scottdale, Penna., page xii.

Others associate it with a Brenner Pass and a Brendi near Belp, with the name Brand and the occupation of an armor polisher, (Brunniman) and a charcoal burner.

2. A 1672 letter of Heatwole and Clemeintz in a list of refugees between Bingen and Brehm on the Rhine, shows a Melchior Breinman (?) 40, his wife, 35, and seven children, 1½-15. 1 horse, 1 upper and 1 under bed, 43 Kronen. Cf. Geschichte der Bernischen Täufer, p. 201, Ernst Müller, 1895; Gerberich, page 2

3. Ibid. page 4
4. Ibid. page 4
5. Ibid. page 5
6. Ibid. page 5
7. Ibid. page 4
8. Ibid. page 5
9. Ibid. page 969

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8. Henry II in 1598 granted the right to hold office and the freedom of worship generally in France with the privilege of educating their children in non-Catholic schools.—
Vos. p. 86

In 1959, 400,000 Huguenots were in France.—Ibid, p. 85

9. Würtemberg from 1634-1641 in the Thirty Years War lost 345,000 by sword, famine and pestilence. The Palatinate also was reduced to one tenth of its population, now after our forefathers came down. "The scum of Europe's mercenary hirelings spread over Germany's fertile plains and there perpetrated the most terrible, martial tragedy which has ever been recorded upon pages in the history of nations." Scherr, quoted Pennsylvania-German Society, Vol. VII, p. 125

10. The martyrdom of three Quakers in New England "by the saints" and much persecution of the Quakers in England by the Restoration Bishops mellowed them to aid those similarly afflicted everywhere.—William Miller, A History of United States, 1958, p. 74

"Bloody Mary" under the promptings of Philip II of Spain "burned some three hundred Protestants." Ibid 39

11. Granville Penn's "Memorials" of the Admiral. Pennsylvania Magazine of History and Biography, p. 15, No. 1 of Vol. XX, 1896 Cf. Penna. Magazine of History and Biography, Vol. XXIV, p. 172.

12. Christopher Sauer wrote to Penn (1755)—"And when I came to this province, and found everything to the contrary from where I came from, I wrote largely to all my friends and acquaintances of the civil and religious privileges, etc., and of the goodness I have heard and seen, and my letters were printed and reprinted, and provoked many thousand people to come to this province, and many thanked the Lord for it and desired their friends also to come here." The Pennsylvania-German, Vol. XI, p. 540

13. Cf. Literature Used to Induce German Emigration—Pennsylvania-German Society, Vol. VII, p. 175-263

14. Penn Logan Correspondence, Vol. II, p. 354

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persecuted Mennonites into this new Utopia, dreamed of by both Southey and Coleridge. This Holy Experiment should be a melting pot for all peoples regardless of race, creed or color,—and so it became. God prepared William Penn before he was born to be a great deliverer.

V—Penn himself wrote quite glowing descriptions of his Pennsylvania in 1681, 1685, 1701 and later, A La Haye in 1684 wrote in French, Benjamin Furly, a German Quaker minister, also wrote in French the next year and Cornelis Bom wrote from Philadelphia in Dutch and Dr. More wrote in English (1687) "to prevent false reports." Blome in 1688 and 1697 wrote a glowing description of "English America," also in French. The prolific pen of Melchior Adam Pastorius, left his German pen flow in 1690, 1692, 1697, 1700 and 1704.[12] Richard Frame in Philadelphia (1692) wrote a brief History of Pennsilvania as a "Token of Good will to the People of England." Seelig gave a "Report to A. H. Francke after his arrival in Pennsylvania" (1695) in German. The same year Croese wrote his History of Quakeriana from Amsterdam in Latin. In 1698 Gabriel Thomas brings forth his account, to be followed by Falkner in 1702 and then Queen Anne's book also. These books in spite of some to the contrary were "a wild fire" to these persecuted folk. Regardless of linguistic vehicle, regardless of which side of the ocean it was published, all had their definite contribution to this great exodus under God. Genesis 50:20[13]

VI—Henry Zimmerman, of Wädenswil on Lake Zurich, had fled the country, received some carpenter tools from Queen Anne and had Anglicized his name to Carpenter. He was in Germantown by 1698 and returned with a glowing report. As a result, Louis Michelle and de Graffenreid decided to explore this country for mines, etc. Michelle reached Lancaster County and then they returned, just as enthusiastically, with the last spark necessary to start this magnanimous exodus from persecuted Europe. De Graffenreid led the ill fated group to New Berne, North Carolina, in 1709; this was almost wiped out by the Indians in 1711. Then Carpenter returned to Germantown and after 1710 came to the Lampeter area.

Deservedly God opened the way, for they were His people with a grand future. Penn could write: "Herewith come the Palatines, whom use with tenderness and love and fix them so that they may send over an agreeable character: for they are sober people, divers Mennonists, and will neither swear nor fight. See that Guy has used them well."[14]

Footnotes

1. On Sunday evening those present in 1910 stood. They were David M. and Elizabeth A. Landis, Jacob R. Houser, Elizabeth Brackbill, Abram L. Huber, Ella M. Herr, Anna H. Dieter and Mabel E. Landis.

2. "The chief cause of the earliest Swiss emigration to Pennsylvania was of a religious nature . . . During the fifteenth and sixteenth centuries the annals of Berne and Zürich contain frequent references to the measures taken to root out this sect, many of whose doctrines were distasteful to the state churches, founded by Zwingli, especially their refusal to bear arms. From their first appearance in Switzerland, the Mennonites were the victims of systematic persecution on the part of their Reformed brethren; even the death-penalty being inflicted on a number, while others were thrown into prison, exiled or sold as galley slaves . . . Many fled to the Palatinate. These Palatinate Swiss had to endure the same trials as their neighbors, but were treated with even more intolerance. Poverty, floods, failure of crops, the billeting of foreign soldiers, all contributed to make their lot intolerable, and finally induced large numbers of them to join their brethren in Switzerland in the movement which resulted in the settlement on the Pequea." Kuhns—German and Swiss Settlements of Pennsylvania, p. 25. The feudal system of tithes, land tax, body-service and all other accomplishments of the feudal relations in Switzerland, were not abolished until the French Revolution.

"We, the Poor Distressed Palatines, whose utter Ruin was occasioned by the Merciless Cruelty of a Bloody Enemy, the French, whose prevailing Power some Years past, like a torrent, rushed into our Country and overwhelmed us at once; and being not Content with Money and Food Necessary for their Occasions, not only dispossessed us of all Support but inhumanly burnt our Houses to the Ground, whereby being deprived of all Shelter, we were turned into the open Fields, there with our Families to seek what shelter we could find, were obliged to make the earth our Repository for Rest, and the clouds our Canopy or Covering.

"We poor wretches in this deplorable condition made our Humble Supplication and Cries to Almighty God, whose Omnisciency is extensive, who has promised to relieve all those that make their Humble Supplications to him that he will hear them; Relieve them and Support them in what Condition soever; and likewise has promised to all those who shall feed the Hungry, Cloath the Naked, and Comfort the Distressed, they shall be received into his Everlasting Kingdom, where they shall be rewarded with Eternal Life.

"We magnify the Goodness of our Great God, who heard our Prayers, and in his good Time disposed the Hearts of Good and Pious Princes to a Christian Compassion and Charity towards us in this deplorable State, by whose Royal Bounties, and the large Donations of well disposed Quality and Gentry, we and our Children have been preserved from perishing with Hunger; but especially since our Arrival in this Land of Canaan, abounding with all Things necessary and convenient for Human Life . . ." The Pennsylvania-German Society, Vol. VII, p. 309-310. Cf. M.R.J. Vol. I, p. 26.

3. Julius F. Sachse said, "It was this ruthless desolation of the Valley of the Rhine more than any other one cause, that started the great and steady stream of German blood, muscle and brains on Pennsylvania's shores." Pennsylvania German Society, Vol. VII, p. 172

4. In 1624 it was decided that the religious status of an area was the religion of the Prince. Highlights of Church History, Vos., p. 93

5. "The 'Peace of Westphalia' increased the power of the princes, occasioning expensive courts, standing armies, a multitude of officials and high taxation. The effect was to depopulate the rural districts of Germany, destroy its commerce, burden its people with taxes, cripple the already debilitated power of the emperor, and cut up the empire into a multitude of petty states, the rulers of which exercised almost absolute power within their own territories."—The Pennsylvania-German, Vol. XI, p. 538

6. "Christopher Schultz, the brainiest of three orphan boys who came to Pennsylvania 1734 related one of his child experiences under the parental roof in these words—the parents speaking, 'Unless you turn Catholic you can not remain here, where we shall, we know not. If you turn Catholic you may keep your house and home and the favor and respect of men. For your sake we would much rather enter on a road of misery. If you could resolve to do this, it would give us great pleasure in trust in God and to the glory of his name. He will find a name and place where we may found a home again.' "—The Pennsylvania-German, Vol. XI, p. 541

7. "The severity of the winter season was very remarkable this year, (1708-9), for it began to freeze the night before Christmas Day, with great violence, and not long after fell great snows. Those who compared the great frost of 1683-4 with this, observed that the first was generally a bright one, and continued about two months, without interruption; but the latter mostly dark, with some intervals, lasted a month longer; during which many cattle, especially sheep, and likewise birds, perished. The Thames was frozen over, and on the 3rd of January, people began to erect booths and set up tents on the ice. This occasioned a thin harvest and this a scarcity of corn. This great frost was general in Europe, but most severely felt in France, where in most places the fruit trees were killed, and the corn frozen to the ground, which occasioned there a dreadful calamity and desolation." Tindal's History of England, Book XXVI

"A cause of the emigration to America was the corruption, the tyranny, the extravagance and heartlessness of the rulers of the Palatinate; all through the eighteenth century their chief efforts seemed to be directed to a base and slavish imitation of the life of the French court. While the country was exhausted and on the verge of ruin, costly palaces were built, rivalling and even surpassing in luxury those of France; enormous retinues were maintained; while pastors and teachers were starving, hundreds of court officers lived in luxury and idleness . . . Down to the French Revolution the peasant and his children were forced to render body-service, to pay taxes in case of sale or heritage, to suffer the inconveniences of hunting, and above all, to see themselves deprived of all justice.—The Pennsylvania-German, Vol. XI, p. 539

7.a These Anabaptist hunters arrested and punished our forefathers.

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